

The Brooklyn Jewish Center Review

October, 1944

RELIGION AND LAW

By LOUIS J. GRIBETZ

JEWISH PRIORITY IN POLAND

By HAROLD BERMAN

A POET BEHOLDS THE JEW

By MARK SOLITERMAN

LETTERS FROM CENTER MEMBERS IN SERVICE

THE JEWISH PRESS IN REVIEW

By LEO SHPALL

THE NEWS OF THE MONTH

CENTER BULLETIN BOARD

FORUM LECTURES and DISCUSSIONS

at the CENTER

Season 1944-1945



LECTURES DEALING WITH
POST-WAR PROBLEMS

Monday Evenings in November
beginning with November 13th

FIRST LECTURE

Prof. Scott Nearing

Author of books dealing with Economic and Social questions

Subject:

"Planning for Jobs Security and Freedom
After the War"

NOVEMBER 20th

Marvin Lowenthal

Historian, Foreign Correspondent, Author of "A World Passed
By," "The Jews of Germany," etc.

Subject:

"Post-War Jewish Reconstruction"

NOVEMBER 27th

Phillip Cummings

News Analyst and Commentator, Traveler, Student of Youth
Problems

Subject:

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The regular Forum season will open on Monday evening,
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October 31st

Quizz Program

November 14th

Movie:

"Mediterranean Miracle"

Zionist achievements in the
Near East

November 28th

Talk by a Chaplain

recently returned from over-
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December 12th

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Play given by the members
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A SOCIAL PROGRAM FOLLOWS
EACH MEETING

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Tuesday Evening, Nov. 7th

at 8:15 o'clock

ELECTION RETURNS—

ENTERTAINMENT—

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BROOKLYN JEWISH CENTER REVIEW

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No. 7

A SERVICE TO ZIONISM

EACH of the two major political parties in the United States, the Republican and the Democratic, has a plank in its current political platform favoring the implementation of Jewish Zionist aspirations in and to Palestine. The Republican plank states in part: "In order to give refuge to millions of distressed Jewish men, women and children driven from their homes by tyranny, we call for the opening of Palestine to their unrestricted immigration and land ownership, so that in accordance with the full intent and purpose of the Balfour Declaration of 1917 and the resolution of a Republican Congress in 1922, Palestine may be constituted as a free and democratic commonwealth." The Democratic plank reads: "We favor the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish Commonwealth." Thus, both parties unequivocally approve and give sanction to the realization of the Zionist aims.

The implications of these two planks are indeed far-reaching. The immense force behind their words will strengthen, stimulate and inspire favorable public opinion throughout the world and will be of tremendous value to the Zionist cause. The instant acclaim given to these resolutions by the Jewish press but partially bespeaks their importance. Palestine has now become more prominent on the national and international agenda. In Houses of Congress, the pending resolutions favoring a Jewish Commonwealth will undoubtedly soon be brought up for a vote. "For realistic as well as spiritual reasons"—to adopt a phrase in the Atlantic Charter—it was necessary to take the Zionist question out of party poli-

tics. The platforms quoted acknowledge that Zionism is not a controversial political issue.

However clear it is that the leaders and the rank and file in each party have long been in sympathy with the Zionist cause, it must be recognized that much activity was required to crystallize this feeling into the concrete form represented by these planks. The adoption of the Zionist plank in the Republican platform was the first in the history of this country. It may be of historic interest to know who was instrumental in initiating, planning, and organizing the considerable work necessary to build this plank into the platform.

It is with much pride and pleasure that we record the fact that a great share in the success of these labors belongs to Hon. Nathaniel L. Goldstein, Attorney General of the State of New York, and a member of our local Zionist District No. 14 and of the Governing Board of the Brooklyn Jewish Center. Foreseeing vividly the challenging opportunity for constructive and just action by his party, he pressed upon Republican leaders with the urgency of a resistless claim, this plea for human liberty. Keenly aware of the significance of such a plank, he became a persistent and vigorous advocate of it and strove indefatigably to have it become a part of the Republican platform. He, together with other genuine friends of Zionism, many of whom he enlisted in the cause, rallied together to insure its adoption.

The loyalty and industry displayed by Mr. Goldstein in behalf of this sacred cause was in accordance with the humanitarian and public-spirited action consistently taken throughout this nation's history by its highest officials. Once more an example has been set which well

deserves emulation by others of our people in public office.

Every man who cherishes the ideals of Zionism, be he Jew or Gentile, should have the courage and determination to put his influence to the advancement of the Zionist cause. Justice and decency call for no lesser action.

Let it not be imagined that these Zionist planks are a consummation of Zionist endeavors by the parties. They are but material to be faithfully used and earnestly implemented in the creation of a Jewish Commonwealth in Palestine. Whether these party resolutions will be revered in execution and utilized to their full potentiality—whether they will be treated as planks for party ends or planks for the ends of the party—will depend on the degree of further sincere and effective aid which the devotees and friends of Zionism like Mr. Goldstein will render in the future.

—LOUIS J. GRIBETZ.

The Zionist Convention

AT THE recent Forty-seventh Annual Convention of the Zionist Organization of America, the strength and vitality of Zionism in this country was once more made manifest. From all parts of the country, hundreds of Zionist delegates gathered to rededicate their efforts in behalf of a Jewish Commonwealth in Palestine. With earnestness and enthusiasm, they diligently applied themselves to the many problems connected with the achievement of this goal.

Their deliberations were immeasurably aided and heartened by the inspiring and unequivocal message sent by the President of the United States that he favors the establishment of Palestine as a Jewish Commonwealth and will endeavor to bring about this end. They were likewise

[Continued on page 16]

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

OCTOBER happens to be an anniversary month in my Rabbinate in the Center, and I cannot let it pass without some reminiscences. This is, of course, no time for celebrations. With our boys in the armed forces—many on the fields of battle—we cannot think of festivities and rejoicings. Please, God, when the war will be over and the world will enjoy peace, our hearts will want—though belatedly—to commemorate in joyous fashion events which we permit today to pass by without any special ceremonial.

This month marks the twenty-fifth anniversary of my ministry at the Brooklyn Jewish Center. It was on an evening during *Chol Hamoed Succoth*, in 1919, that a group of men called at my home to extend to me the call to become their Rabbi in an institution which was not yet in existence except in their own minds. I recall that visit as if it were but yesterday. Some of that group, alas, are no longer in the land of the living. The majority of that group are, thank God, still among the active forces in the Center.

I recall quite vividly the enthusiasm with which they described the plans they envisaged for a new type of Synagogue—one that should serve all the needs of the community one that should be all-embracing in activities, one that should inspire a new interest in Jewish thought and Jewish life. As I look back upon that scene, I admire the daring and the courage of those few men who spoke in terms of an undertaking so vast that it was unheard of. And I think now with pride of their desiring the services of a Rabbi even before a spade of earth was dug for their contemplated structure.

I was quite young then, and it was a grave decision which I was called upon to make—to give up an active pulpit which was already making its mark in the community, for something nebulous, something that was a mere hope, a vision. But I could not withstand the contagion

of their enthusiasm, their faith, their determination. I gladly threw my lot with that small group and today we look back upon a quarter of a century of achievement in the up-building not only of a great institution, but also an active living Jewish community.

We were impatient to begin. Our dream took such hold of all of us that we were anxious to see it quickly realized. I recall how we rented a store on Eastern Parkway, near Albany Avenue; how we transformed it into a neat chapel for services, and also into the official headquarters of our project. I recall how soon thereafter there came to me a very young man, who applied for the post of executive secretary. I spoke to him only for a few moments when I realized that he was the man for us. He won me by his sincerity, his Jewish background, and the enthusiasm with which he regarded this new venture. That young man, Joseph Goldberg, is with us and he has won the esteem of all who were and have been associated with the Center.

I recall every step in the process of the erection of our building, the many celebrations we had to commemorate each milestone of progress; how we started our religious services in the gymnasium hall as soon as we could cover it with a temporary roof, how we instituted our Hebrew School in improvised classrooms on the floor where we now have the men's and women's check rooms, how we started our Forums in the same hall which served as a temporary synagogue. And I recall vividly the eager and enthusiastic response of the Jews of our community to every feature of the activities which we offered. It was not an easy task that we undertook. There were many who had no faith in the response of the Jews of our community to our plans. "Brooklyn Jewry is not yet ripe for such an institution," we were told again and again. But the enthusiasm, the faith and courage which those pioneers of the

Center showed in presenting their plans to me when they sat in my house that evening twenty-five years ago, never forsook them nor us, and the result is known throughout the world today.

It was not only a building that had to be erected; a program of activities within the building had to be fashioned, and we had no precedent to follow. Ours was a pioneer institution; the Center movement was in its infancy. Even in our religious services we had to fashion and to create something new, a service in keeping with the ancient traditions and yet so developed as to take into account the new age in which we lived. We had to pioneer in the field of Jewish education, and the Center Academy, which today is taken as a model in so many communities is again the result of such pioneering. Our Forum, our Hebrew School, and all our varied present activities, had to be planned and initiated as something new in Synagogal activity.

It all looks so simple now; we do not realize what effort, what thought, what planning it all entailed. We could not confine all our labors to the institution alone. There was a community to be built, there was Jewish life that had to be directed guided and inspired throughout the entire boroughs—and even beyond the borders of our borough. Yes, it all looks quite simple now, but in all humility I may say as I review these twenty-five years that it was a gigantic task. That some measure of success crowns our efforts is due to the grace of God, and also to the fact that in all these years we were privileged to enjoy the whole-hearted cooperation of everyone connected with our institution.

Our work is far from finished. There is still much that needs to be achieved. But neither I, nor any of that group that called on me twenty-five years ago, have today the vigor that we enjoyed then. I have the right, I believe, to ask now for an even greater measure of help and cooperation than ever before. And I now feel that I shall not be disappointed.

As I contemplate the completion of this quarter of a century of service in our Temple of God, I offer a heartfelt prayer of thanksgiving to our Father in Heaven that He has granted me life,

[Continued on page 23]

*Jewish Rights in Poland
Stem from 1000 Year Old Settlement*

JEWISH PRIORITY IN POLAND

By HAROLD BERMAN

DURING Poland's brief twenty-year interval of independence between the two wars the Jewish problem loomed large in the Polish political and economic fields. Her professional politicians invariably magnified it into a first-rate national problem, her school teachers had introduced special "Jewish benches" into the class rooms even before Nazi Germany did, her journalists kept their anti-Jewish agitation hot in their writings, her business leaders continued to incite the poverty-stricken peasants and underpaid city proletariat against the Jewish laborers and traders. From these multiple and malicious agitations one would naturally have had the impression that the three million Poles of Jewish stock were recent arrivals in the land, as recent at least as the German settlers in the East Prussian Polish provinces snatched by force in the latter half of the eighteenth century.

But Polish history proves that the Jewish settlement in Poland dates back more than 1,000 years, and most likely goes back even further than that for much of the record survives only in folk lore and legend. It is safe to say there is no other Jewish settlement in Europe, barring Spain, around which there has grown up such a body of legend as about the Jewish community in Poland.

The Polish Christian majority persisted in describing the Jewish inhabitants as strangers in the land, and not infrequently advised them to "go to Jerusalem!" But history and tradition confirm the claim of the Jew to Poland as the homeland of his ancestors for practically as long a period as that of the other elements of the present population, and certainly as long a time as the Norman-French have been settled in England, or the Russians have occupied the greater part of their present territories.

The small Polish town of Wronki, in the former German-Polish province of Posen (Poznan in Polish) celebrated twelve years ago the millennial anniversary of the local synagogue, which was erected in the year 932. This synagogue, a modest structure of stone, still was standing on the old site and on the old foundation erected one thousand and twelve years ago, though it has been rebuilt several times. Whether it still is

standing one cannot of course tell. The building proper as well as the interior architecture are of more recent date. During a recent renovation of the venerable structure an inscription bearing the Hebrew date of "4693"—932-3 of the current era—was discovered under the thick dust accumulated on one of the beams.

Local tradition, a tradition that has been current for centuries in the district and handed down from generation to generation, tells the story of this synagogue as follows:

In the year 932 a group of 63 travel-weary Portuguese Jews, who had escaped from the persecutions of their own distant homeland, arrived in the town of Wronki and craved the permission of local Polish authorities to settle in the town and practise the rites of their religion. This permission was readily granted. Some of their compatriots followed them soon thereafter. They came, settled and rebuilt on the new soil their ancient mode of private and communal life, and commemorated the great event within the walls of the first house of worship erected by them in their newly-found home. This synagogue is (or was) the oldest house of worship dedicated to any faith extant in modern times in all Poland. All Poland's churches and cathedrals date from a much later time. As a matter of fact, it is on record that the Poles were pagans at the time that this group—and other groups—of Jews settled on their soil, and that they did not adopt the Christian faith until a considerable time thereafter; some of them (the inhabitants of the Grand-Duchy of Lithuania, for instance) not until three hundred years later.

The stories current about the Polish-Jewish settlement are unusually interesting. As found in ancient Polish-Jewish communal records, its history runs about as follows:

"In the year 4653 (893 of the Common Era), a group of Jews, weary of the persecutions that they were undergoing

'in the land of the Franks'—which then included both the territories of present-day Germany and France—decided to leave their native land and seek refuge wherever they could find safety for themselves and their families. As they came to the open country they stopped and prayed. 'Whither?', they asked. As they prayed a 'tablet' fell down from heaven with the words 'go to Poland' inscribed on it. The refugees were overjoyed at this manifestation of Divine guidance, and directed their steps towards that strange and unknown land."

Not all the refugees out of "the land of the Franks" proceeded to Poland, however, not being sure of the reception awaiting them there. They selected a delegation of representative men, led by R. Jechizkiah Sephardi, R. Akiba Estremadura, R. Emanuel Askloni, the mathematician R. Levi Bachri and the philologist and grammarian R. Nathaniel Barceloni, to proceed to Poland and plead with its rulers to grant a home to their people.

The delegation proceeded to Poland, arrived at Gnesen, the capital city at the time, and duly presented itself to Prince Lescheck, the ruler of the country. The delegation, we are informed, found the Prince in the Temple, "engaged in the worship of his idols." As a token of their good will they presented the Prince with a "Golden Mountain"—a heap of gold evidently. The Prince listened to their prayer and then turned to their spokesman, the mathematician, Rabbi Bachri, and said:

"Wait for three days and I will answer you as my gods dictate."

The delegation departed, and then the priests who had observed the Prince in conference with the strangers, turned to him and asked: "Who are these people?" The Prince informed them that they were Jews out of "the land of the Franks" who had come to implore him to grant their people a refuge from

the persecutions of their hard masters in their old home. The priests advised him to grant that boon only on condition that they undertake and solemnly swear to "bring down the rain, by praying to their God, whenever needed." When the three-day period of waiting was over, the Jews were sent for and the Prince said to them:

"My land is open to you; you may settle wherever you desire, and I will make a treaty with you giving you the right to live anywhere in my country and bring down the rain, rain of fruitfulness, by your prayers." The Jews answered: "Deliverance is in the hand of God." Whereupon the Prince had the treaty duly drawn and confirmed by his seal, granting them not only the right to settle in all his dominions, but also the right to maintain their own courts of law and their communal life. The Jewish ambassadors left his presence with a copy of their charter in their hand, returned to their native land and informed their co-religionists of the haven that God had sent to His sorely-beset children. Jews flocked from far and near to travel to their newly Promised Land, the only restful oasis in the scorching desert of a Europe-wide persecution at the time.

In due course an intriguing lore grew up around this new home. There arose the legend that the very name of the country was of Jewish origin. "Polen," so it was said, was a compound of the two Hebrew words: "Po Lin," meaning "here shalt thou rest," or find an asylum. But if this is mere fancy, there are other stories which are based on better evidence. There are ancient Polish coins in the possession of private collectors and museums today bearing inscriptions in both Polish and Hebrew. On one side of the coins there is an inscription in Hebrew, "Meshka Melech Polski" ("Moses, King of the Poles"), while on the other the same is repeated in the Polish language but in Hebrew letters, "Meshka Krul Polski." These coins might have been minted by a Jewish master of the mint—of which there were quite a few in Poland at various times. Yet there is a possibility that they might have a more literal meaning. There are many tales about Jewish Kings who ruled in Poland at one time or an-

[Continued on page 23]

NEW BOOKS

"The Lionhearted," by Charles Reznikoff. The Jewish Publication Society of America.

THE historical novel is today more popular among lovers of good literature than ever before, and rightly so. For truth is often stranger than fiction, and history offers many an incident which is rich in dramatic power and splendid material for the writer with a gifted imagination.

Charles Reznikoff, who is well known as poet and novelist,—he was for many years a member of our community,—has written a fascinating novel, "The Lionhearted." The events portrayed take place in England in the latter part of the 12th century, during the reign of King Richard I, commonly known as "the Lionhearted" because of his daring feats during the Third Crusade. But the story reveals that the true "lionhearted" of the King's day were the Jews who dwelt in his kingdom, who, though weak in physical strength, were rich in spiritual greatness. The plot is built around the coronation of Richard and the riots against the Jews which accompanied that event. There is a beautiful love story,—told in the tradition of the great classics—in which human nature is studied and revealed with genuine artistry.

The author has evidently done much research in the chronicles and other sources of that period. He gives an excellent picture of the social conditions of the people, Jew and Gentile, of that day, and the reader is given a clear understanding of the historical forces which compelled the Jew to assume the role of money-lender and which made his position in life so precarious. Reznikoff interprets in scholarly fashion many of the religious customs and observances practised by Jew and Christian in those days. But all this is subordinated to the main currents of the story, which is beautifully told, and holds the reader keenly interested from beginning to end.

Reznikoff writes with ease, and fine style. He has a happy way of saying much in the briefest sentence. In de-

Reviewed by
Dr. Israel H. Levinthal

scribing the rioters setting out on their devilish work, he says: "The idlers and rogues began to tumble out of the taverns to be drunk on blood of men and women, that exquisite drink."

"The Lionhearted" is an event in Jewish literary creativity, and the Jewish Publication Society of America deserves hearty congratulations upon its choice of so fine a work to offer to its subscribers. Both Jewish and English literature have been enriched by this important novel.

"A Word In Season," by Rabbi Louis Hammer. Judaica Publishing Co.

RABBI LOUIS HAMMER, who is well known in Brooklyn, has published a collection of sermons and addresses which he delivered on various occasions, under the general title, "A Word In Season." The volume contains an introduction by Dr. Max Arzt, of the faculty of the Jewish Theological Seminary, and a Preface by the writer of this review.

Rabbi Hammer takes preaching seriously, and the sermons printed in this book show much thought and diligent devotion to the art of preaching. They display fervor and zeal in behalf of the fundamental truths of our faith. In the spirit of the traditional *Drush*, he bases his sermons and addresses on fine Rabbinic homilies, which he develops with ability.

Most of the sermons deal with the Holy Day and Festival themes, and interpret the underlying philosophy inherent in these important events.

One of the talks of special interest to our community is a Memorial Address which he delivered at the Brooklyn Jewish Center Service in memory of the sainted Mr. Benjamin Hirsh, in which he feelingly expresses the affection and regard all of us felt for that noble teacher in Israel.

The book is well printed and makes a worthy addition to Jewish sermon literature.

The following is the text of a speech delivered by Mr. Gribetz over Station WQXR at the invitation of the National Conference of Christians and Jews.

RELIGION AND LAW

By LOUIS J. GRIBETZ

IT IS an honor and a privilege to speak under the auspices of the National Conference of Christians and Jews. This organization is a luminous symbol of Democracy and a vivid, practical expression of the American way of life. Its remarkable progress and its ever-increasing influence are but partial evidence of the great function and service it renders. Since its inception, it has endeavored to interpret and make clear to all in this land the ideals of Americanism.

The Conference believes that every man is the creation and sanctuary of the Deity and possesses inner spiritual power and substance. It believes that every human being has a character and an individuality of his own with capacity to love and adore God and should be permitted and even assisted to do so. It regards any man who obstructs another in the enjoyment of his religious rights and heritage as darkening his own moral powers and as disparaging the moral faculties given him by the Creator.

This organization is founded upon and motivated by the principles which gave birth to the American nation and which have developed its social and political consciousness. They are today as essential to its well-being as they were in the colonial days. The Conference truly exemplifies the ideas inherent in our Constitution. It teaches that at the root and foundation of free government there must always be men and women who should seek to attain self-respect and self-reverence through fulfilling the commandment "Love thy neighbor as thyself."

The subject I have been asked to discuss this afternoon is "Religion and Law." To do so in less than a quarter of an hour is like attempting "to pack infinite riches in little room." With regret, I shall have to omit much that is pertinent, and to limit myself to a few broad observations.

Law and religion, each is concerned with and affects large areas of human conduct. The intimate inter-connection between law and religion there is apparent. Law endeavors to define and con-

trol relationships among men in their external activity. Divorced from religion, law cannot successfully answer or regulate all the problems arising from such activity. It needs the animating force inherent in the ideals of religion which will establish wholesome and proper attitudes.

Religion is not addressed merely to man's attitude toward God. It necessarily has to be concerned with man's conduct towards his fellowmen. Consequently, it must utilize law as an instrument for beneficently and effectively expressing the social and spiritual conscience of man.

The close relationship between religion and law in this country and in England have been eloquently expressed throughout the centuries. In compiling the laws of England, King Alfred placed at the head the Ten Commandments. Blackstone said in his famous Commentaries that the Bible "had always been regarded as part of the common law of England." The eminent historian Lecky declared: "It is, a historical fact that in the great majority of instances, the early Protestant defenders of Civil liberty derived their political principles chiefly from the Old Testament."

In 1655, Rev. John Cotton, in publishing proposed laws for New England, gave marginal references to the Bible for each law. William Lloyd Garrison exclaimed: "Take away the Bible from us and our warfare against intemperance, and impurity, and oppression, and infidelity, and crime is at an end. We have no authority to speak, no courage to act." To vindicate the sovereignty of the people and their right to choose their own representatives, the American colonists appealed to Exodus: "Provide out of all the people, able men such as fear God, men of truth, hating covetousness." The Declaration of Independence invokes the aid of the "Supreme Judge" of the world and the "Protection of the Divine Providence."

At all times, a people's conception of religion has had a vital influence on the nature of its legal system. In ancient days law was largely an outgrowth of

religion, and legal rules and religious rules were intermingled. A religion that was crude and base was reflected in a legal system that was barbaric. On the other hand, a religion permeated by loftiness and nobility manifested its ideals in a legal system that was humane and just.

The ancient historian Herodotus relates that in the 6th Century, B.C., an Egyptian King, ordered the construction of a canal between the Nile and the Red Sea. 120,000 laborers were worked to death in that enterprise. The deaths of these human beings were accepted uncomplainingly and as a matter of course. No one rebuked the King for his inhuman cruelty.

Another ruler, a contemporary of the Egyptian King, forced workmen to build palaces for him. The prophet Jeremiah came to this King's palace and said:

"Woe unto him that builds his house by unrighteousness, that uses his neighbor's service without wages, and gives him not his hire. Therefore, thus saith the Lord, concerning Jehoiakim, King of Judah: They shall not lament for him. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (*Jer.* 22:13.)

Why did the atrocious crime of the Egyptian ruler go unrebuked and unpunished and why did the lesser crime of the ruler in Palestine incur the wrath and condemnation of the Great Prophet? The answer lies in the respective conceptions of God which these countries had. Egypt was an idolatrous, pagan country. Its conception of God was zoomorphic. It worshipped gods in the shape of the lower animals. The king was a god and had a Divine right to govern wrong. Since there was no true vision of God there was no respect for man. Human life had little or no value. Man was insignificant: a thing, a tool, a chattel. He could be used and discarded as a

piece of property.

In Jerusalem, idoltry and paganism were condemned; ethical monotheism was enthroned. In Egypt, the King was a god and had a Divine right to govern. In Israel, God was King and the temporal ruler was subject to the law of God. God was a vital force for righteousness and justice, love and mercy. God is the lawgiver and ruler judge of Israel. Accordingly, man, as a rational, ambitious moral being, the creature of God, was treated with humanity and decency.

In ancient Greece, laborers were regarded as mere chattels without the rights and dignities of human beings. Aristotle said: "Labor stupefies both mind and body and deprives man of his natural dignity. The title of citizen belongs only to those who need not work to live." In the Bible, however, a laborer was conceived and treated as a servant of God, a co-worker, a fellow laborer. "He who produces for the sake of the perpetuation of the world shares in a Divine work."

The Jewish law, following the religious conception, erected safe-guards for the laborer. Not only the law of humanity but the law of property gave him protection. Thus, since a poor man lives from hand to mouth, the law provided that a laborer's wages had to be paid promptly. "The wages of a hired servant shall not abide with thee all night until the morning." (*Leviticus*.) The late Professor George F. Moore, the noted authority on religion, said that the Rabbinical legislation governing laborers, based on *Leviticus*, "is guided and controlled by the moral and social principles which are equally a part of divinely revealed Torah."

Down to the present day, social legislation has been profoundly influenced by religion. Civil laws giving protection and security to workers are but an exemplification of the high moral and ethical principles inherent in religion.

In the field of family law the influence of religion has been most profound. In the cultured as well as barbarous nations of antiquity where high religious ideals did not prevail, the law permitted incestuous marriages, the degradation of women, and the sacrifice of children. In Egypt, marriage with one's sister was permissible and usual. Civilized but

pagan Greece allowed a man to marry his half-sister. Persia permitted marriage not only with one's sister but also with one's mother or daughter. In those countries women and children had an abject status.

In the Bible, however, the family was central and basic to the social order. Chastity was of the greatest importance demanding domestic purity, sternly prohibited incestuous marriage. It gave dignity and position to women and children. The modern conception of marriage, flowing from the Bible, is that it is a sacrament or religious duty. The building of a home and the rearing of a family are holy purposes which cannot be fulfilled without marriage. Marriage is hallowed and sanctified by religion. Fundamental legal rules which today govern marriage and the family relation are derived from the Bible and principles developed by ecclesiastical authorities.

Our conception of equality of all men under the law has an antecedent in religious doctrine. In ancient Babylon, an ordinary person who was injured did not obtain the same redress as an injured nobleman. The Bible however, insisted on equal justice for all men. The hand or eye of the peasant was as valuable as that of the aristocrat.

So, too, the law treated the stranger and the homeless equally with the citi-

zen. The Bible sternly and vigorously commanded that there must be one law for the alien and the native. *Leviticus* (19-34) has these remarkable words: "The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself." The duty of loving the stranger is commanded 36 times in the Old Testament because he is a human being.

A great advance in the principles of justice was made when the voice of religion declared that there had to be an equitable relationship between the wrong and the remedy. Previously, the law permitted wild revenge, pitiless vengeance. Mutilation or death was the punishment for a trifling offense. The Bible made the wrongdoer liable only for the equivalent. The doctrine of a life for a life, an eye for an eye, and a tooth for a tooth, meant that money compensation comparable to the injury inflicted only was required of the wrongdoer. The infliction of the death penalty for property crimes was in force till recent times. Latter stealing, sheep stealing, pocket picking, appearing disguised on a public street.

Religion lays the greatest emphasis on the application of equity in law, on the tempering of justice with mercy. Our system of equitable jurisprudence which mitigates the rigor and harshness of the law has a counterpart in the Bible.

LIFE AT THE EMERGENCY REFUGEE SHELTER

THREE babies about to be born at the Emergency Refugee Shelter at Oswego, N. Y., are raising citizenship questions which are puzzling the best legal brains of Washington's Treasury, Justice, and Interior Departments. The question involved is: Are these babies about to be born on United States soil entitled to United States citizenship?

War Relocation Authority officials have thrown up their hands at the question and expect it to go to the Attorney General for solution. The Department of Justice frankly admits that it does not now have the answer.

According to U. S. immigration and naturalization laws, any person born on United States soil, regardless of the na-

tionality of the parents, is entitled to U. S. citizenship. Is Fort Ontario United States soil? Do the children of refugees in this country on an emergency basis thus become Americans?

In view of the number of newly-weds among the refugees—there have been several marriages since the group reached the United States—the number of such problems for the legal staffs of Washington Departments may be expected to increase.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

LETTERS FROM SERVICE MEN TO CENTER MEMBERS

From Ira J. Lipson, S.K. 3 c.

(Son of Mr. and Mrs. Philip L. Lipshutz)

DEAREST LITTLE NANCY-GIRL:

I know that it's been a long, long time since Daddy wrote you a letter for your very own, but I'm sure that Mommy has explained matters to you so that you will forgive me.

I have been a very busy Daddy traveling great distances on big ships. I am sure Mommy has pointed out to you the kind of ships I have been on. The Pacific Ocean is much different from the Atlantic Ocean, in which you went swimming this last summer. It is blue and sparkling, sometimes just the color your eyes were when you were born. Incidentally, what color are your eyes now?

This ocean is also large, so large that it is hard for a grown-up to describe it, so I can't expect a little girl to realize its vastness. I have traveled over 6,000 miles in the Pacific since I have been in the Navy, and have seen so little of it.

I have seen strange places and strange people, but wherever I have gone I have seen cute little girls who remind me of you. Some are brown, some are yellow, others black, and of course there are little white girls in the Pacific area, too.

Naturally, I have not seen all these things alone. Wherever I go I have shipmates, sailor men who also have fine daughters and sons. None of us like the idea of being so far away from our darling Nancys, or Marys or Helens or Jimmys or Bobbys. But as I explained to you once before, your Daddy and all these other Daddys had no choice. Do you remember how you sat on my lap, and I stroked the back of your neck, and when I stopped you said "more"? Do you remember how we used to sit together and look at the pretty pictures in the magazines? Well, Daddy is away now, so that some day, soon, I hope, we can do those things again. Those bad men I told you about did not like such goings-on. They didn't like magazines of our kind to be printed, and they thought they were better fitted than

The Review will publish periodically letters from our soldiers received by their families. Some of the most dramatic descriptions and stirring messages of our time are contained in the correspondence of servicemen. The letters presented here are fine examples of this type.

Mommys or Daddys to bring up children. We couldn't allow that—could we?

Now it seems that some of these bad men are beginning to see the error of their ways. They are being punished by our Army in Europe, and pretty soon we can expect them to stop being bad and promise to be good people, who will be interested in their own families and affairs. Maybe they will try to be good parents, and if they do they will become good, civilized members of society. People who are good and kind and understanding to their children must be good and kind themselves. In order to lead and teach, the parent must be worthy of the responsibility. I hope that Uncle Sam realizes this, if and when he attempts to lead and teach the present step-children of this generation.

However, if the German people in Europe do reform, the battle is still only half won, for we have the same mentally distorted and emotionally twisted kind of people in the Pacific. I know you have heard a great deal about the Japanese. So have I. Right now I hate them, principally because they are keeping me away from you and Mommy. But they have been very, very bad to other people and must be taught the wrongness of their acts. When they learn their lesson, then I will be able to come home to you.

As you grow older and smarter you are able to understand more and more. But I do not really want you to understand all this now or for several years. Just remember that all Germans and Japanese are not bad. There are millions of little German and Japanese girls about your age who are suffering terribly because of the laxity and stupidity of their parents in electing and choosing and succumbing to evil leaders. I hope Mommy

and I are wise parents, and that all other parents are wise, or will be wise enough in the future to select with care and intelligence the leaders of our country. And more important, I hope we teach all you wonderful little Nancys the true responsibilities attendant upon good citizenship—interest in our government and civilization.

I hope God sees fit to instill in all of us tolerance and understanding. He has caused the entire world to suffer because He was displeased with us. It may seem unfair for the good to suffer with the bad, but it is only when the good do suffer that they realize that they may not have been good enough. When bad people suffer, they know the reason for their punishment, but good people must look around and seek the cause for their suffering. The reasons may be obvious to some few—but the majority of us are blind and innocently heedless. So, my little darling, when you pray for your Daddy to return to you, also pray that he and the world at large will have suffered enough to insure a better world hereafter.

I know you are being a good girl and giving pleasure to Mommy, Grandpa and Grandma. Daddy is very proud of you. God bless you.

DADDY.

By Sergeant Irving Ross

With the Air Forces in France

(Sgt. Ross is a nephew of Joseph Gold-berg, Administrative Director of the Center)

DEAR UNCLE AND AUNT:

All is well with me here in France. I spent my holiday in the Rothschild Synagogue in Paris. Through the cooperation of my officers this trip was made possible. I looked forward with great eagerness to this visit, and hoped to bring back many pleasant memories. Unfortunately it was not so. Since witnessing conditions in Paris, I've become disillusioned and embittered. Our people suffered greatly under the yoke of those collaborators. My first contact with Parisian Jews was in the Metro (subway). My buddy and I were on our way

to the Rothschild Synagogue. We took the Metro, but were lost in the rush. A stranger offered to help us. We told him of our destination, and replied that he too was Jewish, and would take us there. As we traveled I couldn't help noticing his ragged clothes and pale complexion. It seems that he recently escaped from a concentration camp where conditions were horrible. What little food they received was slop, but what hurt most was hearing the moaning and screaming of old women as they were branded like cattle. By some stroke of good fortune he escaped. When he returned he found a neighbor living in his home, and his family somewhere in a concentration camp. He asked the neighbor for his apartment and furniture, and they threw him out. He went to the police and related his misfortune. They laughed and said, "Jew, consider yourself lucky to be alive." It was most pitiful to see this man trying to keep his tears back as he related his tragic story to me. I asked him where he was living now. He said he slept at an F.F.I. headquarters. I invited him into the synagogue, but he declined because of the condition of his clothes. He even refused a pack of cigarettes, which is at present a very expensive commodity here. He said he didn't want to be paid, but that he should be the one to repay us for saving the remainder of our people. These words I heard uttered by every Jew I spoke to.

The Rothschild synagogue is a beautiful structure. It is something to be proud of and to admire. It is almost as large as Notre Dame Cathedral. All this beauty is forgotten when we look upon the blank and far-away expressions of the congregation. Everyone of those people has lost a loved one to the tyrants. They all are eager to start a conversation and relate their terrible experiences to relieve their feelings. They're most anxious to have people back in the U. S. A. know their plight.

I was told that the French people were worse than the Nazis, and was shown proof. They simply forgot the Ten Commandments, and informed on their neighbors in order to acquire their furniture. They helped exterminate whole families for a few sticks of furniture in the Jews' homes. The Commisar of Police and the Fire Department would divide Paris into sections, and at 4:00 A.M. they'd drag

the Jewish families out, the husbands in one van, the wives in another, and the children in a third. If some mothers refused to be parted from their children the firemen would hose them down until they were forced to give up the children. Two thousand children from the age of a month and over were shipped away from Paris. These very police and firemen are still patrolling their beats as if nothing occurred. Collaborators are still running loose. The thieves who stole the Jews' homes are still living there. These people know the polite way to knife you in the back. Thanks to the churches in France, many of our children are still alive today, and it is thanks to those F.F.I. boys, whose average age run from fourteen to eighteen, that made our entrance into Paris possible. Those boys had to protect themselves on one side from their own countrymen and on the other side from the Nazis. That's why France was lost. It was sold out by her own people.

These conditions did I find on my trips to Paris. I received some food for the holiday but I've always kept the fast. The food I turned over to a starving family and enjoyed their eating the first decent meal in three years. Not only was food scarce but a Jew was allowed only one hour a day for shopping. They had to wear a yellow star of David on the left side, and when a Frenchman recognized the Jew he pushed him out of the food line in front of stores. No Jew was allowed on the main streets or parks. Neighbors blackmailed Jews who broke this regulation, forcing them to part with money, clothing or jewelry. These

are the vultures of Paris.

Gay Paris is gay for those whose pockets bulge and to the soldier. The Frenchman politely takes it away from him with a shake of the hand or a kiss on both cheeks. I wish some of our boys would see what goes on behind closed doors—families sleeping on the floors, no furniture, even the electric chandeliers torn down. This, dear Uncle and Aunt, is what I saw in Paris. I still shudder at these things when I think of them. Gay Paree!

I am enclosing one of the yellow badges worn by our people.

By Beatrice Abelow

With the Office of War Information in England

(Miss Abelow is a daughter of Mr. and Mrs. Samuel P. Abelow)

TOOK yesterday—Yom Kippur—off and even went to services. Two different ones, as a matter of fact. Went to the West End Synagogue—which is supposed to be the nicest in London. Doesn't compare in the least to the Center. Made me very homesick for everybody outside the Center. Nothing quite like the social meeting effect and hello-how-are-you atmosphere of the Parkway on a Yom Kippur. The other service was one given especially for the armed forces. That was quite nice—rather a friendly service—except the women sat upstairs and the men downstairs. It was quite lively and I enjoyed it. There was quite a nice crowd—American, Canadian, British, Australia, Dutch, etc.

In Memory of Joseph M. Schwartz

(This letter was sent to Dr. Levinthal by Nathan Seidman, former Chairman of the Forum and Education Committee of the Center.)

I was very much shocked and grieved to read the announcement in the *Brooklyn Jewish Center Review* of the untimely death of Joseph M. Schwartz.

While I am no longer a member of your Congregation, you know that my interest in its beneficent activities has never diminished. I am therefore well acquainted with Mr. Schwartz's remarkable administrative abilities as President of the Brooklyn Jewish Center, which

resulted in its present position of influence and power unhampered by financial problems.

Joseph M. Schwartz, whom I knew for many years, was a loyal Jew, with a strong passion for perpetuating the teachings of the prophets and sages of Israel. He labored unceasingly to uplift and ennoble the life of our people. He will long be remembered as one of the most constructive leaders of Brooklyn Jewry.

Mrs. Seidman joins me in conveying to you and Mr. Schwartz's family our heartfelt sympathy.

RESURGENT aggressive barbarism, followed by massacre and looting of the Jewish communities, has been a permanent feature of our long European Jewish history.

Neither our loyalty to the country of our adoption, nor our sacrifices, nor our heroism have prevented its withering effects upon our Jewish existence.

Yet in the darkest periods of our European history many Christians were appalled at the torments inflicted upon us, and protested this persecution. Those are, in a way, the Christian saints of the Jewish people.

Ada Jackson is one of those saints. She is an English poet who has written a poetic work, "Behold the Jew," which has gained international attention. She comes to us with words of sympathy and solace. She records her protest against our Jewish miseries with pain and indignation. She appeals to her co-religionists to lift themselves above the ingrained, centuries-old prejudices and bring salvation for the tortured Jews. She would give away all she possesses for this salvation.

But I have neither gold nor silver
nor any acres; corn, nor wine;
poor and frail and lowly, there
is but one talent I call mine.

This talent she brings to us in musical verses, rising from the depth of her soul. A humane and ethical person, she cannot overlook the Jewish martyrdom in spite of her own nation's "blood, toil, tears and sweat."

"Behold the Jew" is a poem in eight parts, written in graceful verses and pervaded with sincere idealism and poetic emotion. Miss Jackson opens her work with an address to the Jew. Her heart cries for "all the hunted things," but "most for the Jews." Recalling the Gospels and Byron's "Hebrew Melodies," she says that while "the fox has yet his lair, the bird her nest," the "Jew must run and run without surcease," without pause, refuge, or hope, "nor space to breathe, nor room to die," only "wilder-ness of grief where come no rains, nor healing dews . . ."

Yet, "it should be a proud glad thing to be a Jew," for the Jews have produced mighty men and mighty brains in all branches of human creativity. She lists those she remembers and exclaims:

A POET BEHOLDS THE JEW

By MARK SOLITERMAN

Oh world, upon whose glittering
breast

the great are gems of myriad hues,
rich for thy tiring glass. Behold,
how many and how bright the Jews.

But in our sordid times "the Dove of Israel" can only "give praise for death," for "wherein this day should you find mercy's dwelling place?" . . . "Befouled and lost and trodden down, for that you were a Jew . . ."

She calls upon the Jew, but the word Jew itself "lifts haggard eyes and looks at me" and evokes the torments of all the ages and the modern ones, too:

. . . the firing squad,
the slaughter camps; the piteous
vans
where souls must choke their way
to God.

Jew, I say. The very word
falls slow and heavy as a tear,
as all the woe in all the world
were heaped and pressed and fash-
ioned here

into a space three letters long.

She listens to the voice of the Jew-baiters. She hears only the hue and cry for killing, for destroying of the Jew, that he should be "wiped out from the earth forever." Turning towards those whom she calls her own kind, the plain people who themselves work and struggle and pain, she finds a hardly better disposition. Surely, they agree that it is "a ghastly slaughter," but "Jew's a Jew," and it is of no purpose to "wear yourself to tatters on a thankless job." They, the Jews, have "brought it, in a way, upon themselves." "Shylock, black markets, sharp practices and that sort of thing."

The poet retorts and raises her protest against this assumed vulgar righteousness. To that attitude she opposes her own experience with the plain men and women among the Jews. She insists that England should not be judged by her "Brummy toughs," nor Glasgow by "the razor gangs," nor America by the Bowery, nor the Jews by the bad men in their midst, for "no flock but has its

spotted sheep." With profound faith in the power of truth, she swears:

I will bear witness, speaking with
a single tone, in honesty,
telling, in naked words, the truth
and nothing more—God helping me.

And what is the truth she announces? Simply that the Jews are human. Her Jewish tailor, her Jewish friends, boys and girls, the Jewish shopkeeper, businessman—all were plain people, honest, working, struggling. They had their joys and sorrows like all human beings. They took pride in raising their families, and received her with genuine hospitality. They were charitable and lived like good neighbors. Her girl friend from Poland even resembled her, the English girl, with Spanish, Scotch, and Warwickshire strains in her blood.

Thus I am Gentile thro' and thro',
she was born a Warsaw Jew;
but for some whim or purpose God
made us like two peas in a pod.

When the war broke out, the Jewish boys went to fight, "Nathan smiling strange and far, this three months dead in Africa."

Her case stated, she pleads again:
Behold the Jew, in whom I find
no more of fault than lies within
the soul of any other man.

"Thus do I cry," she continues, "but I can never leave it there." And like a finale to a pathetic symphony, she challenges the world with these moving, admirable lines:

. . . if I speak not—
if I forbear—I am as one
turned murderer. It is as tho,
my own hands bore the knife, the
gun.

O Jew, my brother, ere that be
sooner would I run with thee,
wiping spittle from my cheek;
sooner—unaccustomed, weak—
labour with you, spade by spade,
digging in the gibbet's shade
our common grave; sooner sit

[Continued on page 22]

THE British War Office recently announced that a Jewish Brigade will be formed from Jewish battalions recruited in Palestine. These units, it is reported, are now being assembled for training before being dispatched to the theatre of war. Lord Strabolgy, President of the British Committee for the Jewish Army, proposed that the Jewish Brigade be used in the Allied army of occupation of Germany.

Dr. Solomon Bikel, in *The Day*, comments on the formation of the Brigade: The heroic defenders of the Warsaw Ghetto formed a Jewish Brigade with the full consent of the Polish underground. Their heroism has hardly any equal in the history of warfare. These heroic fighters staunchly defended Jewish honor and self-respect against the over-whelming and destructive forces of Nazism. Now the Jews of Palestine are forming a Brigade to carry on the struggle and fight for the perpetuation of Jewish self-respect. There is one difference between the two fighting units. The Brigade of the Warsaw Ghetto was organized spontaneously, while the formation of the Palestine Brigade is a result of a carefully premeditated plan approved by the Jewish Agency and the British Government. Both Brigades, however, were formed with one view in mind: to defend the Jewish people. Both Brigades are a symbol of vitality of a young-old nation that has a will to survive.

A very illuminating article on the Brigade and its significance was written by the well known journalist, A. Kretchmar Israeli, in the *Morning Journal*. "The idea of the formation of the Jewish Brigade," he writes, "is not a new one; it goes back to the year 1939. In that year suggestions were made for the creation of a Jewish agency. It seemed at that time that Britain would act favorably upon the suggestion. Instead it took time off for deliberation. In 1940 the liberals of England again reiterated the same proposal. There was every indication that the Government would take immediate action. Everyone seemed to be optimistic—it was a matter of time; certain details had to be worked out. The Colonial, War and Foreign Offices went into conference and, much to everyone's disappointment, they decided

THE JEWISH PRESS IN REVIEW

Comments on the Jewish Brigade

By LEO SHPALL

to postpone the matter again because of the existing international situation. And so it dragged on and on. The year 1944 brought with it allied victories. The international situation changed, and Jewish leaders were confident that the British Government would accede to the Jewish request. The leaders again became active. A series of conferences were held, British statesmen were interviewed, the liberal members of Parliament were urged to support the cause and means were employed to win the support of public opinion. Thus after much effort the British Government sanctioned the formation of the Jewish Brigade, in the place of a Jewish army. It had been hoped that a Jewish army, if formed, would draft its soldiers exclusively from the Jews of Palestine, and that its operations would be limited to Palestine and the Middle East. It was unfortunate that the Colonial Office was not favorably disposed toward this plan. It did not want a Jewish army in which Palestine Jews would constitute a majority, neither was it anxious to have a Jewish army staff to head it. Hence, only a Jewish Brigade—a Jewish fighting unit manned by a Jewish army staff."

"To put the case in the words of David Pinsky, in the *Morning Journal*, "We were finally given national recognition. Now more than ever before, we must demand that the war veterans of Palestine who fought so bravely on the battlefields of Egypt, Lybia, Abyssinia, Tunisia and Italy, should likewise be considered a part of the newly formed Jewish Brigade."

In the midst of this growing optimism and hopefulness which the formation of the Jewish Brigade has injected into the hearts of the Jewish people, a new cloud hovers over the Palestine scene. "Yes, I know this is an auspicious occasion," writes J. L. Teller in the *Journal*, "a honeymoon. When the war nears the end we are permitted to form a Jewish Brigade to compensate for the Jewish blood shed in the course of the past few years. Let us not be misled. It may be

that the formation of the Brigade serves as a prelude to a forthcoming intrigue." Moshe Shertok, Political Chief of the Jewish Agency, said in a recent address that the formation of the Brigade indicates a change in the political sphere. At the same time he underscored the difference in the policies of the governments in London and the Middle East. "The Mufti Party in Palestine is again coming into prominence. It demands a leading role in the Arabic political life and uses every means to bring the other Arab political parties into its fold. . . . The Premier of Egypt even went so far as to request the Palestine administration to permit the Mufti's return to Palestine. . . . Let us not be too optimistic. . . .

"While we are so elated by Britain's statement about the Jewish Brigade, let us remain sober. . . . Let us give thought to the existing situation in Palestine. The disunity among the Arab parties seen at the Pan-Arabic Conference in Egypt and the rise of the Mufti Party may give encouragement to Great Britain to change its plans. It may also make possible for England to turn Palestine into an English base to defend the Suez in case it will have to withdraw its armies from Egypt."

In the meantime we are faced with an accomplished fact—the Jewish Brigade is being formed. This Brigade, although numerically insignificant, has an important function to perform. It is to bring the message of freedom from the Jews of Palestine to the peoples of liberated Europe.

Head of Dutch Z. O. Escapes Nazis

MOSES COHEN, president of the Dutch Zionist Organization, escaped deportation to Poland by hiding in the home of a non-Jewish family in Eindhoven, Holland. Mr. Cohen is one of the twenty Jews remaining of the 600 who formerly lived in that city.

THE NEWS OF THE MONTH

WHILE there is no specific reference to mandates or to Palestine in the tentative draft for an international peace-enforcement organization published in Washington as a result of the four-power Dumbarton Oaks meeting, it can be said on informed authority that the proposed international body will probably re-examine all mandates.

Inasmuch as some of the mandates set up after the first world war played a decisive part in preparations for the present war, the entire question of mandates is clearly within the scope of the proposed world organization.

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THE United Jewish Relief Appeal of London today voted a grant of \$40,000 to the Jewish relief committee established in Lublin by Dr. Emil Sommerstein, prominent Zionist and a member of the Polish Committee of National Liberation. The sum was voted in reply to an appeal for assistance issued last month by Dr. Sommerstein.

☆

SUCCOTH was observed on the German front according to time-hallowed tradition by Jewish troops of the U. S. 1st Army.

A Palestine citron and a palm branch were flown here for use in the services, which were conducted by Chaplain Morris Frank of Chattanooga. The soldiers even had G.I. "Succoth," since the combination of a fox-hole and the branches overhead provided natural huts.

Instead of the traditional harvest fruits, however, the soldiers had the usual army rations.

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THE refugees at the Emergency Refugee Shelter at Oswego, N. Y., will be able to supplement the small grants given them by the U. S. Government by working in farms and orchards in the vicinity at the prevailing wage. In addition, the Government instituted at the beginning of this month a policy of setting up a certain number of paid refugee positions to be compensated at the rate of \$18 per month. Others in the group employed in furthering the cultural activi-

ties of the camp as religious workers or teachers may be paid by private organizations wishing to do so at a rate not exceeding the monthly \$18. Private welfare agencies are about to set up vocational training schools and plan to sponsor a program of English training at the Shelter.

EDITORIAL

A DANGER TO THE YISHUB

SERIOUSLY disturbing news continues to come from Palestine concerning the terroristic activities of the Irgunites. The latest example in their program of violence is of a pattern with former incidents which have caused so much concern to self-disciplined Jews in Palestine and to lovers of Palestine everywhere. Just recently about fifty members of the Irgun raided a warehouse of the Palestine government in Tel Aviv, in which were contained, and from which they stole large quantities of valuable goods, mainly textiles. They were heavily armed. They overpowered the watchmen and, with threats of violence and death, held captive these and all others who entered the building during the progress of the raid. It is reported that the band consisted of persons from about fifteen to about thirty-five years of age.

Some means must be found to disperse these terrorists and destroy their movement. Sooner or later the British government will do so; but it will be a catastrophe to permit the British government such an opportunity. Already the British authorities in Palestine, with their usual hostility to the Yishub, have announced that these terrorists and their activities are discrediting the *entire* Jewish population in Palestine. This identification of the Yishub with a dissident minority that refuses to subscribe to the self-discipline of the majority in the face of British provocation is an old tactic of the Colonial Office. Undoubtedly, the British in Palestine, while outwardly deploping these raids, are actually, in secret, pleased at their continuance. Prob-

ably nothing would chagrin them more than the stopping of such practices. It is to be hoped that the Yishub will be able to bring displeasure to the double-dealing of British officials by itself putting an end to the whole Irgun movement.

THE Mexican Committee Against Racism, under the leadership of Enrique Gonzalez Martinexz, well-known poet, plans a vigorous campaign to combat

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How this is to be done can, of course, hardly be prescribed from America. Whether or not the Yishub shall organize itself as vigilantes is not for us to say. It does appear strange that the mandatory government, with its ample resources in Palestine, cannot track down a handful of criminals. We are unable to believe that these men are hidden in the community by a sizable number of sympathizers. That happens only with fugitives who are in accord with, and represent, the sentiment of the population among whom they operate. We know that it is not true with respect to these Irgunites. The suspicion appears to be well-founded that the mandatory government, while publicly denouncing the terrorists, is actually countenancing the continuance of their program in order to have a potent weapon of slander by innuendo against all commonwealth aspirations. This is the old British maxim of divide and rule at work again.

The Yishub has overcome many obstacles of nature and man in its thirty-odd years of existence. It must find the wisdom to overcome this last one, created by Jews who in some ways have proven to be more dangerous, even, than the most dangerous obstacles which have so far confronted Palestine and its people.

—WM. I. SIEGEL.

propaganda in the Mexican anti-Semitic press aimed at limiting the rights of naturalized citizens and preventing the entry of refugees. Racist theories are part of the totalitarian philosophy against which Mexico is fighting in this war, Mr. Martinez has stated.

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A TWO-VOLUME encyclopedic handbook under the title "The Jewish People, Past and Present," is now being prepared and will be issued in New York in the early part of next year, it was announced in New York. It will be the first complete English-language summary of the cultural, spiritual and material achievements of the Jews from Biblical times up to modern times.

The work is sponsored by a committee headed by Prof. Albert Einstein, Adolph Held, president of the Jewish Labor Committee, Henry Monsky, president of B'nai B'rith, Joseph M. Proskauer, president of the American Jewish Committee and Zalman Shneour, distinguished Hebrew poet and novelist. The contents of the handbook will be under the supervision of an editorial advisory board consisting of Prof. Salo M. Baron of Columbia University, Rabbi Solomon B. Freehof of Pittsburgh, Prof. Mordecai M. Kaplan of the Jewish Theological Seminary, Prof. Jacob R. Marcus of the Hebrew Union College and Dr. A. L. Sachar, director of the Hillel Foundations.

THE publication of the tri-lingual Jewish Book Annual for 1944-45 has been announced by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board. The Jewish Book Annual is making its appearance in connection with Jewish Book Month, which is scheduled from November 10th to December 10th.

The Jewish Book Annual, consisting of sections in English, Hebrew and Yiddish, contains interesting articles on Jewish book lore and bibliographical information. It reveals the Jewish literary creativity in America and Palestine during the past year.

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DISCLOSING that more than 500,000 Jews are in the American armed forces, Brig. Gen. Frank T. Hines, Administrator of Veterans Affairs, told the annual convention dinner of the Jewish War Veterans of the United States in New

THE JEWISH SITUATION IN BELGIUM

By Meyer Levin

Meyer Levin, the noted American novelist, is now a war correspondent for the Jewish Telegraphic Agency. The following dispatch was sent from Liege, Belgium.

JEWISH members of the Association of Jews in Belgium, formed by the Germans during the occupation and headed by the Chief Rabbi, are now being arrested by leaders of the Independence Front and the Maquis movement and held for investigation, this correspondent learned upon his arrival here. Some of them are charged with collaborating with the German occupation authorities.

It is estimated that at least 35,000 Jews were deported from Belgium. Among them were members of the Association of Jews in Belgium. The Chief Rabbi, who was the head of the organization, was arrested and had his beard cut off by the Gestapo in the concentration camp where he was held. The guards also forced him to wash the latrines. He was freed by the arrival of the Allied troops.

The cantor of the Liege synagogue was hidden for two years by a local Catholic priest who also secreted six other Jews, giving up his own bed. The cantor's wife and child were hidden in a convent. Nearly every Belgian clergyman helped to hide Jews, this correspondent was told.

York that the Jewish people have played a great part in the present war.

Archie H. Greenberg was re-elected national commander.

The convention observed a minute of silence in honor of Wendell Willkie and voted to send a color guard to his funeral services.

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THE first Zionist conference to be held in Bulgaria since that country was freed from German domination convened in Sofia last Sunday. Greetings were read from the Jewish Agency in Jerusalem.

Coinciding with the opening of the conference, the first issue of a Zionist newspaper, *Bamah Zionith*, appeared. Prominently featured were Prime Minister Churchill's announcement that the

The Germans not only eliminated two-thirds of the Jews in Belgium, but also instilled anti-Semitism in sections of the population which never before had ill-feelings towards Jews, I was told by Jewish leaders, who also estimated that 15,000 Jews have already returned to Brussels.

Albert Wolf, regional chief of the Comite pour le Defence des Juifs, which represented the Jews in the Front de la Independance, told the correspondent how German propaganda, using anti-Jewish films and radio talks during the years of occupation, left anti-Jewish slogans in the minds of the Belgian masses despite their hatred for the Nazis. Wolf fought in the Belgian Army. He later escaped from a German camp and became one of the leaders of the underground movement.

The majority of the 15,000 Jews who returned to Brussels are utterly destitute. A committee is being formed there to aid victims of anti-Jewish legislation and to press for the naturalization of all stateless Jews in Belgium.

Several war correspondents who have recently returned to London after visiting France, Belgium and Holland, report that anti-Semitic views are held by middle-class and well-to-do groups in those countries, the *London Daily Herald* reports.

Jewish Brigade would be part of the Allied forces occupying Germany, and the Agency's message to the meeting. All articles were in the Bulgarian language, since the paper does not have Hebrew type.

Meanwhile, the Palestine Office in Sofia stated that Jews who are not eligible for military service will be allowed to emigrate to Palestine if they so desire. No limitations will be placed on the number that will be permitted to leave the country.

☆

PALESTINE is "one of the most important elements among the Arab countries" and, therefore, "Arab rights there cannot be touched without endangering the stability of the Arab world," it was stated

in a resolution adopted by the pan-Arab unity conference, which concluded in Alexandria, Egypt, this week.

Announcing that the conference had decided on the formation of a "League of Arab Nations," an official communique said that a special decision had been adopted pledging the full support of all the participating nations for Arab aspirations in Palestine. It added that the delegates also decided on the formation of a "fund to save Arab land in Palestine," and had referred this proposal to the finance committee of the conference for further study.

The communique also stated that Britain has "undertaken to stop further Jewish immigration and safeguard Arab lands in Palestine" and that continuance of this policy will lead to peace and stability. Although they sympathize with the plight of the persecuted Jews of Europe, the Arab countries feel that the problem of these Jews and Zionism must be separated, the communique asserted. Aiding the Jews of Europe by injustice to the Arabs would only create an even greater problem, it added.

The various Arab leaders who attended the conference told correspondents that they felt it had been successful beyond their expectations. Tewfik Aboul Hoda, premier of Transjordan, stated that the fund to save Arab land was "a great idea," while the Iraqi Premier, Hamid Gabagi, said that great results can be anticipated from the decision of all Arab states to defend Arab rights in Palestine.

SUPPORT of legislation to create a permanent federal Fair Employment Practice Commission was voiced in New York in behalf of all leading Jewish organizations by David Sher, chairman of the National Community Relations Advisory Council. The council is composed of representatives of the American Jewish Committee, American Jewish Congress, B'nai B'rith, Jewish Labor Committee, Jewish War Veterans of the United States, Union of American Hebrew Congregations, and eighteen local Jewish organizations in Baltimore, Boston, Cincinnati, Cleveland, Detroit, Indianapolis, Kansas City, Los Angeles, Milwaukee, Minneapolis, St. Louis, San Francisco, Philadelphia, Pittsburgh and other cities.

THE Jewish Agency is opposed to any partition scheme for Palestine, even if it should provide for the establishment of a Jewish State in part of the country, David Ben-Gurion, chairman of the Agency executive, stated in Jerusalem, addressing the Small Zionist Actions Committee.

Ben-Gurion announced that the Agency has decided to convoke a meeting of the Large Zionist Actions Committee, with the participation of Zionist representatives from many countries, to discuss pressing post-war problems.

SAMUEL S. SILVERMAN, Labor member of the House of Commons, and chairman of the British section of the World Jewish Congress, has resigned from the "Peace Aims" committee of the Labor Party, charging that the committee had circulated a pamphlet opposing the creation of a Jewish national home in Palestine.

Silverman stated that the committee had distorted the Palestine plank of the Labor Party's platform, which calls for the creation of a Jewish state in Palestine and the transfer to neighboring Arab countries of those Arabs who do not wish to live under Jewish rule. The pamphlet, he said, condemns the proposals for a Jewish national home without presenting any counter proposals.

The Jewish leader charged that the pamphlet was never formally approved by members of the Peace Aims committee and reflected the views of "a single member seeking to use the group authority to spread his personal views." He reviewed the sufferings which have befallen the Jews of Europe and said that the pamphlet could only help to destroy the hope of the surviving Jews that they might find a haven in a Jewish national home.

A GALLUP Poll taken in London on forms of punishment for the German leaders revealed that five per cent of those questioned felt that the Nazis should be turned over to the Jews, sixty per cent thought the United Nations should punish those guilty of crimes against Jews and other oppressed people, while 26 per cent thought they should be dealt with by the German people.

Stolen Property To Be Returned

JEWISH property confiscated under the anti-Jewish laws of the Vichy regime will be returned to the former owners, it was officially announced in Paris. This was decided at a Cabinet meeting.

It is understood that a special office will be established by the Government to take up the claims of Jews requesting the return of their confiscated possessions. Many complications are expected, since thousands of Jews whose property was confiscated were among those deported to extermination camps in Poland.

Many administrators of "Aryanized" Jewish property disappeared after the liberation of Paris. It is assumed that they either retreated with the German armies, or changed their places of residence in order to avoid punishment. However, many Jewish enterprises "Aryanized" by Vichy officials were listed with the central Jewish body established in Paris under the occupation to deal with affairs of the Jewish community, and are now in the hands of Jewish leaders here.

FAR-RANGING rehabilitation and settlement plans for the liberated Jews of Europe have been prepared by the organizations affiliated with the United Jewish Appeal, it was announced in New York. The announcement was issued following the presentation of a report of the executive committee of the United Jewish Appeal at a meeting in the Biltmore Hotel.

The report said that in recent months as each new country has been freed from the Nazi grip the opportunities for bringing rehabilitation and reconstruction assistance to the Jews in those areas have been greatly expanded, necessitating substantially increased expenditures on the part of the agencies of the United Jewish Appeal. It reveals that the Joint Distribution Committee is now expanding its relief, rescue, and rehabilitation program in almost every corner of Europe.

THE Hebrew University has initiated steps to recover for the Jewish people the cultural and art treasures of European Jewry that were stolen by the Nazis and transferred to Germany, it was announced in New York by the American Friends of the Hebrew University.

Editorial

[Continued from page 3]

gratified by Governor Dewey's declaration of his endorsement of a free and democratic Jewish Commonwealth. Inspiring also was the announcement of Secretary of War Stimson that there no longer is any military objection to the passage by Congress of a resolution approving of such a Commonwealth.

An outstanding feature of the convention was a comprehensive report by Dr. Abba Hillel Silver, co-chairman of the Zionist Emergency Council, on the extensive activities of that Council during the previous year and its plans for future action. In his annual message, Dr. Israel Goldstein, unanimously re-elected as the president of the Zionist Organization of America, furnished a detailed prospectus of the practical problems to which Zionists will have to address themselves in the near future.

Mindful of the opportunities for effective public relations work, the convention devoted much time to a consideration of projects which would more prominently bring the Zionist cause to the attention of the American public. Much emphasis was laid on the necessity for greater and intensive Zionist education, sustained radio publicity, and local Zionist work through the districts and affiliated groups.

The delegates evinced a spirit of optimism and courageous determination to forge ahead resolutely in the vigorous prosecution of their goal. They keenly realized, what the public everywhere is seeing clearly, that Zionism is in complete harmony with the principles and aims of the United Nations. They understood that the establishment of Palestine as a Jewish Commonwealth will signally vindicate and promote the ideals of democracy, liberty, and social justice.

Every community in the land to which the returning delegates will bring back something of the spirit and the fruits of the convention will better appreciate the Zionist cause and be stimulated and encouraged to aid it further. Such communal support is indispensable to the success of the Zionist movement. May it be given in such measure that the coming year of victory to the United Nations will also witness the triumph of Jewish aspirations in Palestine.

— LESTER LYONS.

THE 47th ZIONIST CONVENTION

PRESIDENT ROOSEVELT, in a message to the convention of the Zionist Organization of America in Atlantic City, pledged that "efforts will be made to find appropriate ways and means of effectuating" as soon as practicable the establishment of Palestine as a free and democratic Jewish Commonwealth. He said, that "if re-elected I shall help to bring about this realization," and added: "I am convinced that the American people give their support to this aim."

Formation of a Jewish Commonwealth, the President declared, is in accord with traditional American policy and the spirit of the Four Freedoms. Mr. Roosevelt's message was addressed to Senator Robert F. Wagner, and was read by the latter to the Convention.

☆

Dr. Israel Goldstein was re-elected president of the Z.O.A. for his second term. Daniel Frisch of Indianapolis was named chairman of the national administrative council, succeeding Rabbi James G. Heller of Cincinnati.

Addressing the opening session of the convention, Dr. Israel Goldstein, president of the Z.O.A., said that the first post-war World Zionist Congress will be held in the United States, probably in Washington.

In discussing the post-war prospects of Palestine, Dr. Goldstein urged that as part of her post-war reparations, Germany be forced to contribute to the development of a Jewish National Home. Estimating that 15,000,000 to 18,000,000 refugees have been made homeless in European countries by German aggression, of whom less than 10 per cent are Jews, he recommended that Germany be required to pay \$1,000 toward the rehabilitation of each victim. The first post-war responsibility of the United Nations should be to facilitate Jewish mass immigration into Palestine, he said, considering that the Jews of Europe have suffered a tragedy beyond that of any other people.

A resolution adopted by the convention greeted the formation in the United States of a national committee for the purpose of marking Dr. Weizmann's 70th birthday. Supreme Court Justice Felix Frankfurter will serve as honorary chairman.

☆

Plans for American Jewry's greater participation in land acquisition for reclamation work of the Jewish National Fund in Palestine were discussed and formulated at a full day session of the National Advisory Council of the Fund held in conjunction with the Convention.

CONVENTION RESOLUTIONS

CONDEMNATION of all schemes of partition and a demand that "the free Jewish Commonwealth of Palestine to be established shall embrace the whole of Palestine, undivided and undiminished," joined with a plea to Congress for an early adoption of the Palestine Resolution now before it, were voiced in a resolution adopted by the Zionist Convention at its closing session.

Another resolution condemned "the so-called Hebrew Committee for National Liberation, which has presumed to speak for the Jews in Palestine and the stateless Jews in Europe in the face of repudiation" by authorized Jewish bodies of Palestine and the United States.

Violence in Palestine was condemned in a resolution in which the terrorists were described as "a small band" not rep-

resentative of the mass of Palestine Jews. The convention also hailed the establishment of a Jewish Brigade and urged its early enlargement.

Other resolutions expressed "deep satisfaction with the program of political action initiated and carried forward by the American Zionist Emergency Council during the past year under the distinguished direction of Dr. Stephen S. Wise, Dr. Abba Hillel Silver and their associates," called for support of the American Jewish Conference, and greeted the veteran Zionist, Dr. Harry Friedenwald, of Baltimore, on the occasion of his eightieth birthday.

A final resolution urged the establishment of a colony in Palestine to be named for the Zionist Organization of America.

BROOKLYN JEWISH CENTER ACTIVITIES

Late Friday Night Service Season to Begin This Friday, October 27th

OUR late Friday night lecture services will begin for the coming season this Friday evening, October 27th at 8:30 o'clock. Rabbi Levinthal has chosen as the subject of his opening lecture Ben Hecht's "A Guide for the Bedevilled—A New Approach to the Problem of Anti-Semitism."

Cantor Rubin Tucker will lead in the congregational singing and will render several musical selections.

You and your family and friends are cordially invited to join us at these services.

Leo Shpall—New Member of Hebrew School Faculty

THE Hebrew School Committee is happy to announce that Mr. Leo Shpall, one of the leading Hebrew educators in the country, has now become a member of our Hebrew School faculty.

Mr. Shpall was recently Educational Director and Principal of the Hebrew School of the Stamford Jewish Center, Stamford, Conn.

He has lectured on Hebrew Methodology at the annual conferences of the South Western Jewish Chautauqua Society; also before the American Jewish Historical Society and other academic bodies. He has contributed a number of articles to the Universal Jewish Encyclopedia, and in many of the Anglo-Jewish, Hebrew and Yiddish periodicals. He has published several monographs on American Jewish History, a field in which he has specialized.

He is now a member of the research staff of the Library of Jewish Information.

In addition to serving on the staff of our Hebrew School, Mr. Shpall will act as Associate Director of the Institute of Jewish Studies for Adults, assisting Rabbi Levinthal in the directorship of the Institute.

Advance Notice

ON Friday evening, November 3rd, at our late services, which begin at 8:30 o'clock, the sermon will be preached by Rabbi Mordecai M. Lewittes.

Institute of Jewish Studies for Adults

THOSE who failed to attend the opening assembly of the Institute of Jewish Studies for Adults can register any time during the week by calling our school office and inquiring for Mrs. Rabinowitz.

The Institute offers courses in the Hebrew language, Jewish History, Religion, Bible and the Talmud. Courses are given on Tuesday and Thursday evenings. Each course is given one hour per week. There are also two special classes open only to women which are held on Wednesday mornings at 10 and 11 o'clock; one in Jewish History and the other in Jewish Religion.

We trust that many of the members will avail themselves of this opportunity to acquire a knowledge in our Jewish heritage.

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

Night of Stars

TICKETS for the "Night of Stars" are available to members of the Center. Orders may be placed with the chairman, Mrs. Kalman I. Ostow, or at the Center desk.

To All Parents Having Sons In the Armed Forces

IN order to maintain a complete record of children of Center members serving in the Armed Forces of our country, we appeal to our members to please notify us immediately after their induction. Please inform us also of any changes in address or promotions in rank.

Painting by Sgt. Honig on Exhibition

SGT. MERVIN HONIG, son of Mr. and Mrs. Joseph Honig, has one of his paintings on exhibit in the Metropolitan Museum of Art. The 150 paintings in this exhibit were selected by a jury, elected by delegates from member societies of Artists-for-Victory, Inc. from about 5,000 canvases submitted in the "Portrait-of-America" competition which was open to all American artists. Sgt. Mervin Honig is at the present moment endeavoring to paint on an island in the Pacific. The exhibition will be on until December 4, 1944, and then will travel across the country to be displayed in eight well-known museums of art.

Center Library

THE Library of the Center, located on the school floor of our building, is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:00 P.M. and on Sundays from 10:00 A.M. to 3:30 P.M.

Sabbath Services

KINDLING of candles at 5:38 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Lek Leka," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit at 5:00 P.M.

Mincha services at 6:00 and 7:00 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:20.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

Prayer Books

Mr. and Mrs. Irving Klein, in honor of the Bar Mitzvah of their son, Stanley Sheldon, on June 10, 1944.

Mr. and Mrs. Moe A. Krebs, in honor of the Consecration of their daughter, Theodora Joan, on May 28, 1944.

Library

Mr. and Mrs. S. Bruman
Dr. and Mrs. David Farber
Dr. and Mrs. Israel H. Levinthal
Louis Parnes
Dorothy Sholin

Additions to the Library

THE following books have been added to our library and are now in circulation:

"Simone"—Lion Feuchtwanger
"The Lion-hearted"—Chas. Reznikoff
"Freedom Road"—Howard Fast
"The Jew in Our Day"—Waldo Frank
"Black Mail"—Henry Hoke
"Night Unto Night"—Philip Wylie
"The World of Washington Irving"—Van Wyck Brooks
"Studies in Jewish History and Book Lore"—Prof. A. Marx

Center Rules Pertaining to Men Discharged from Service

AT a recent meeting of the Board of Trustees the following rule was adopted concerning men discharged from the armed forces of our country.

No charge for membership dues will be made for a period of three months after their discharge from service. If these members will notify us of their intention to rejoin we will be happy to immediately arrange for their reinstatement.

Join a Center Club

THE following clubs are offered to children of Center members and students of our Hebrew, Sunday School and Center Academy. The meeting for these clubs are held on Saturday evenings, at 7:30 P.M.

Inta-League Boys: For those in upper terms of high school.

Inta-League Girls: For high school students.

Hebrew Club: For those with a knowledge of Hebrew.

Shomrim: For boys in lower terms of high school.

Vivalets: Girls in upper grades.

Maccabees: Boys in elementary school.

Candle-Lites: Girls up to eleven.

Over 150 boys and girls registered in the clubs at the first session on October 14th. Each club formulated plans for the coming meetings. The membership of the Maccabee club was found to be too large in number. Some of the members, therefore, organized a new club—Tzofim—and it is composed of members between the ages of 11 and 13.

The leaders of the clubs are as follows: Inta-League Boys—A. Safier; Inta-League Girls—Phoebe Honig; Shomrim Boys—B. Mehler; Vivalet Girls—Berenica Grayzel; Hebrew Club Co-ed—Leo Shpall; Maccabee Boys—David Weiner; Candle-Lite Girls—Mimi Zahl. Leo Shpall and Irvin Rubin assist Rabbi Mordecai Lewittes in the general supervision of the clubs.

All the clubs have chosen as their main topic for discussion at their next meeting, "The Balfour Declaration." The groups are planning to have a joint meeting to celebrate the issuance of the Balfour Declaration on November 12, 1944.

All parents are urged to have their children join a Center club and attend the meetings.

Note of Thanks

WE take this means of thanking all the members who donated wine, cake, fruit, flowers, etc., which were used in the Succah during the Succoth holiday.

Personal

BEST wishes are extended to Mr. Philip M. Kitay, who has been appointed head of the Department of Psychology at the University of Delaware and is now Associate Professor of the school.

Congratulations

CONGRATULATIONS and best wishes to Mr. and Mrs. Isidor Lowenfeld on the marriage of their son, Staff Sergeant Irwin A. Lowenfeld to Miss Sally Cohen on October 7, at Salt Lake City, Utah. Congratulations are also extended to the grandmother, Mrs. Max Moskowitz.

Piano Donated by Sisterhood

THE Center acknowledges with thanks the donation of a Steinway piano by the Sisterhood of the institution.

HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Finkelpearl, George B., Pvt.
Goldsmith, Philip, A/S
Hazelcorn, Jack L., Pvt.
Levy, Seymour, USN
Levy, Ted, Pvt.
Masin, Jack A., Sgt.
Polsky, Sidney, Pfc.
Rothkopf, Sidney, Pvt.
Yanowitz, Irwin, Pvt.



The following is a list of promotions in rank:

Blumberg, Jerome D., 1st Lt.
Caplan, Arthur I., Pfc.
Field, Bertrand D., Sk I/c
Friedman, Allen Jerome, Maj.
Greenblatt, Irwin, S/Sgt.
Horowitz, Florence, Pfc.
Lipshutz, Raymond, Sgt.
Lowenfeld, Leroy, Cpl.
Rubin, Donald, Cpl.
Schneider, Raymond J., Lt.
Stark, Lawrence, Capt.
Stark, Leonard, 1st Lt.
Tanenbaum, Ned, Cpl.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, HARRY J.

Res. 355 Lefferts Ave.
Bus. Shoe Mfg., 52 Houston St.
Married

ADLER, EDWARD A.

Res. 1302 Avenue K
Bus. Aircraft Exp., Newark Airport
Married

AXTMAYER, OSCAR

Res. 1045 St. Johns Pl.
Bus. Smoked Fish, 303 Ten Eyck St.
Married
Proposed by Jacob Koeppl

BELSKY, ABRAHAM

Res. 748 St. Marks Ave.
Bus. Textiles, 353 Broadway
Married
Proposed by Frank Schaeffer

BERRY, IRVING M.

Res. 161 Sullivan Pl.
Bus. Attorney, 44 Court St.
Married
Proposed by Mrs. Margaret Levy

BOODMAN, JULIUS L.

Res. 5 E. 92nd St.
Bus. Handbags, 99 Clinton St.
Married
Proposed by Mrs. Sol Goodman and
Mrs. Samuel A. Eichner

BRODY, ALBERT

Res. 583 Midwood St.
Bus. Coal and Fuel, Borden Ave. and
27th St.
Single
Proposed by Isidore Gottlieb and
David Seideman

BUDIANSKY, IRVING

Res. 1730 E. 18th St.
Bus. Embroidery, 244 W. 39th St.
Married

BURNS, MORTON B.

Res. 280 Jerome St.
Bus. Chemical Engr.
Single

BUXBAUM, EDWARD

Res. 1745 President St.
Bus. Underwear Mfg., 583 Broadway
Married
Proposed by Irving J. Miller

COHEN, IRVING

Res. 4625 Beach 46th St.
Bus. Textiles, 470 Broadway
Married

COHEN, MAX I.

Res. 150 Crown St.
Bus. Attorney, 1450 Broadway
Married
Proposed by Emanuel Cohen and
Tobias Zwerdling

DERESIEWICZ, LEO

Res. 95 Linden Blvd.
Bus. Jewelry, 576—5th Ave.
Single
Proposed by Leo Kaufmann and
Aaron Dershowitz

DEUTSCH, CARL

Res. 201 Crown St.
Bus. C.P.A., 580 Fifth Ave.
Married
Proposed by Albert Joley and
Morton Klinghoffer

DAMSKY, DR. WOLF

Res. 619 Montgomery St.
Bus. Physician, 485 Stone Ave.
Married
Proposed by Nathan Klebanow and
George Dubrow

EISENSTADT, BENJAMIN

Res. 377 Montgomery St.
Bus. Restaurant, 2 Cumberland St.
Married
Proposed by Solomon Mitrani

ELLEN, DR. HENRY M.

Res. 240 Crown St.
Bus. Physician
Married
Proposed by Dr. Joseph P. Kasnetz

ENGELSTEIN, HAROLD

Res. 11 Midwood St.
Bus. Plastic Novelties, 42 W. 15th
St.
Married
Proposed by Irving Horwitz

FINICHELL, DR. NATHAN M.

Res. 1374 Union St.
Bus. Physician
Married
Proposed by Dr. Julius M. Dan

FRIEDMAN, DR. LOUIS A.

Res. 1160 Eastern Pkwy.
Bus. Dentist
Married
Proposed by Harry A. Harrison

GELLER, HARRY A.

Res. 725 Eastern Pkwy.
Bus. Teacher
Married
Proposed by Samuel Lemberg

GITLIN, DR. MILTON F.

Res. 243 Amboy St.
Bus. Physician, 617 Saratoga Ave.
Single
Proposed by Dr. Felix Horowitz and
Wm. Shorestein

GOLDBURG, BEN

Res. 1234 Lincoln Pl.
Bus. Retail, 225 W. 34th St.
Single

GOLDBERG, LOUIS

Res. 675 Empire Blvd.
Bus. Clothing, 120 East Broadway
Married
Proposed by Alexander Shapiro and
A. J. Stelzer

GOLDENBERG, GEORGE D.

Res. 589 Eastern Pkwy.
Bus. Mfg., 1123 Broadway
Married

GOLDIARB, BERNARD

Res. 1590 Carroll St.
Bus. Jewelry, 64 W. 48th St.
Married

GOLDBAUM, BENJAMIN

Res. 26 Stoddard Pl.
Bus. Attorney, 60 John St.
Married
Proposed by Samuel Schoenfeld

GOLDMAN, PERCY

Res. 365 New York Ave.
Bus. Plastics, 80 York St.
Married

GOLDMAN, WILLIAM

Res. 1239 Sterling Pl.
Bus. Naval Mdse., 209 52nd St.
Married

GOLDING, SEYMOUR

Res. 1040 Carroll St.
Bus. Merchant, Same
Married
Proposed by Emanuel Cohen and
Tobias Zwerdling

GUSICK, SIDNEY

Res. 1740 Carroll St.
Bus. General Mdse., 555 Broadway
Married
Proposed by Samuel Lemberg

GUZIK, LEO

Res. 1699 Carroll St.
Bus. Corsets, 31 E. 28th St.
Single

HAMMUEL, WILLIAM I.

Res. 26 Ludlam Pl.
Bus. Attorney, 277 Broadway
Married

HARR, MISS ANNE

Res. 505 Lincoln Pl.

- HERZOG, HERMAN J.
Res. 348 Eastern Pkwy.
Bus. Podiatry, 6 W. 14th St.
Married
- HELD, LOUIS B.
Res. 30 Balfour Pl.
Bus. Builder, 163-18 Jamaica Ave.
Married
Proposed by Leonard Levy
- HOFFMAN, WILLIAM
Res. 547 Jerome St.
Bus. Daiper Service, 79-55 Albion St.
Married
- HOLZMAN, HENRY W.
Res. 163 Sullivan Pl.
Bus. Attorney, 21 E. 40th St.
Married
- INSELBACH, SAMSON
Res. 601 E. 19th St.
Bus. Legal Ass't, City Hall
Married
Proposed by Samuel Lemberg
- JACKLER, SOL
Res. 260 Stuyvesant Ave.
Bus. Dry Goods, 555 Broadway
Single
Proposed by Edward Shwom
- JOSEPHY, MEYER
Res. 1281 Union St.
Bus. C.P.A., 19 Rector St.
Married
- KAPLAN, SIDNEY
Res. 320 Empire Blvd.
Bus. Coats, 247 W. 38th St.
Married
Proposed by Harry L. Berger
- KERN, PAUL
Res. 130 Fenimore St.
Bus. Liquor, 120 Court St.
Single
- KLEIN, JACOB
Res. 456 Crown St.
Bus. Teacher, Thomas Jefferson H. S.
Married
Proposed by Rabbi M. Lewittes
- KLEIN, ROBERT
Res. 698 Montgomery St.
Bus. Caps, 560 Broadway
Married
Proposed by Lt. Oscar Klein and Joseph Goldberg
- LAIKS, DR. WILLIAM
Res. 28 Ludlam Pl.
Bus. Dentist, 718 Washington Ave.
Married
Proposed by Dr. Joseph Horowitz and Dr. William Douglas
- LEFKOWITZ, ALEXANDER
Res. 515 Crown St.
Bus. Teacher, Tilden H. S.
Married
Proposed by Harry Goldstein and David Brown
- LEVENTHAL, LEON
Res. 1133 Lincoln Pl.
Bus. Coats and Suits, 500—7th Ave.
Married
Proposed by Irvin Friend
- LITTMAN, MAXWELL
Res. 583 Midwood St.
Bus. Accountant, 10 E. 40th St.
Single
Proposed by Isidore Gottlieb and David Seideman
- LOUIS, SOL
Res. 270 Crown St.
Bus. Sweaters, 1372 Broadway
Married
Proposed by D. Friedman
- MAZELOFF, SOL
Res. 446 Kingston Ave.
Bus. Commercial Art, 23 E. 26th St.
Married
- MARKS, CLARENCE
Res. 1142 Lincoln Pl.
Bus. Textiles, 356—4th Ave.
Married
Proposed by Chas. S. Feinberg and Jack Gross
- MEIZELS, JULIUS
Res. 135 Eastern Pkwy.
Bus. Mfg., 1350 Broadway
Married
Proposed by Samuel Rottenberg
- MILLER, RALPH
Res. 734 Saratoga Ave.
Bus. Gov't, 210 Livingston Ave.
Single
Proposed by Adolph Silberstein and Jack Gross
- NASS, HARRY
Res. 346 New York Ave.
Bus. Poultry, 145 Orchard St.
Married
Proposed by Joseph Zucker and Morris D. Wender
- OZAN, ALBERT
Res. 745 Lincoln Pl.
Bus. Novelties, 230—5th Ave.
Married
Proposed by Morris Miller
- PERLIN, LEWIS
Res. 1602 Union St.
Bus. Linotyping, 264 W. 40th St.
Single
- PODELL, S. D.
Res. 285 Sullivan Pl.
Bus. Dresses, 520—8th Ave.
Married
Proposed by Mr. and Mrs. Isador Lowenfeld
- ROSENTHAL, FRED
Res. 289 Empire Blvd.
Bus. Raw Furs, 222 W. 29th St.
Proposed by Phil Amster
Married
- ROTWEIN, IRVING
Res. 621 Lefferts Ave.
Bus. Containers, 601 W. 26th St.
Single
Proposed by Cpl. Sam Rettinger
- SACKS, JOSEPH S.
Res. 1539 Union St.
Bus. Paper Bags, 518 Smith St.
Married
- SANG, ALFRED
Res. 1433 President St.
Bus. Drugs, 161 Meserole St.
Married
Proposed by Dr. Julius M. Dan and Morton Klinghoffer
- SCHIFF, DR. CHARLES H.
Res. 1000 Park Pl.
Bus. Physician, Same
Married
Proposed by Irving and Sol Kabram
- SCHWARTZ, ALFRED C.
Res. 172 Sullivan Pl.
Bus. Bottles, Same
Married
Proposed by Dr. Julius M. Dan and Mrs. Margaret Levy
- SCHWARTZ, DR. SIDNEY A.
Res. 175 Sullivan Pl.
Bus. Dentist, 25 Plaza St.
Married
Proposed by Harry Triefler and Dr. Aaron Shack
- SHUTER, JOSEPH
Res. 140 Remsen Ave.
Bus. Shirts, 1141 Broadway
Single
- SILVERMAN, NATHAN
Res. 324 Montgomery St.
Bus. Biscuits
Married
- SPIEWAK, SAM R.
Res. 1354 President St.
Bus. Sportwear, 366 Broadway
Married
Proposed by Louis Halperin

Additional Membership Applications

SPITZ, HENRY A.

Res. 1701 Albemarle Rd.
Bus. Attorney, 16 Court St.
Married

*Proposed by Frank Schaeffer and
Joseph Goldberg*

STOLITZKY, DR. BENJAMIN

Res. 135 Eastern Pkwy.
Bus. Dentist, 207 Prospect Park W.
Married

Proposed by Samuel Rottenberg

STRUMLAUF, HAROLD L.

Res. 565 Crown St.
Single

SWARZMAN, HERMAN

Res. 901 Washington Ave.
Bus. Chain Store, 42 Amboy St.
Married

*Proposed by Isidor Fine and
Mrs. Tillie Leff*

TUROW, MORRIS

Res. 632 Eastern Pkwy.
Married

Proposed by Abraham Ginsburg

WEINER, SOL

Res. 567 Sheffield Ave.
Bus. C.P.A., 220 W. 42nd St.
Single

WHEITMAN, WILLIAM

Res. 410 E. 96th St.
Single

WOLK, FRANK

Res. 889 Montgomery St.
Bus. Butcher, 310 Johnson Ave.
Married

Proposed by Ephraim Rudin

The following have applied for reinstatement:

GABEL, BENJAMIN

Res. 1589 Bedford Ave.
Bus. Insurance, 212—5th Ave.
Married

JACOBS, GERALD

Res. 1401 Carroll St.
Bus. Oil & Real Estate, 66 Court St.
Single

Proposed by Abe Mann

SALE, MAX

Res. 175 New York Ave.
Bus. Attorney, 11 W. 42nd St.
Married

The following applications were received too late for inclusion in the regular listing. Applications received after October 20th will be published in the November Issue of the "Review."

BERK, MARVIN M.

Res. 1480 Park Pl.
Single

COHEN, ALEX

Res. 400 Crown St.
Bus. Woolens, 220—4th Ave.
Married

Proposed by David Alpert

DAVIS, CHARLES

Res. 30 Ocean Pkwy.
Bus. Textile, 31 Bond St.
Married

Proposed by Robert Goldberg

DRISCHER, SOL

Res. 770 Empire Blvd.
Bus. Clothing, 275—7th Ave.
Married

ELSBURG, DR. M. S.

Res. 522 Eastern Pkwy.
Bus. Dentist, Same
Married

Proposed by Dr. Lionel H. Bernstein

EPSTLIN, BERNARD

Res. 1146 Eastern Pkwy.
Bus. Rev. Cantor, Same
Married

Proposed by Philip Palevsky

EPSTEIN, MAURICE

Res. 1148 Eastern Pkwy.
Bus. Rev. Cantor, Same
Widower

Proposed by Philip Palevsky

GOLDFARB, SYDNEY

Res. 312 E. 21st St.
Bus. Souvenirs, 33 E. 17th St.
Married

Proposed by Sidney Garfield

KELLERMAN, DR. ADOLPH

Res. 1271 President St.
Bus. Physician, Same
Married

Proposed by Frank Rauch

LANGSAM, MISS ROSALIND

Res. 285 Albany Ave.
Bus. Accountant, 25 Columbia
Hghts.

Single

Proposed by Dr. Chas. Windwer

LEVENTHAL, BERNARD

Res. 456 Schenectady Ave.
Bus. Theatre, 110 Wyckoff Ave.
Married

Proposed by Samuel K. Janow

LEVINE, PAUL

Res. 915 Eastern Pkwy.
Bus. Dairy, 167 Chambers St.
Single

Proposed by Morris Neinken

MONTO, DR. JACOB

Res. 314 Brooklyn Ave.
Bus. Physician, Same
Married

*Proposed by Abe Mann and
Selig J. Harrison*

NISHMAN, DR. DANIEL

Res. 176 Pulaski St.
Bus. Physician, Same
Married

Proposed by Dr. Joseph P. Kasnetz

PERRIN, LARRY

Res. 250 Crown St.
Bus. Fine Arts, 11 E. 52nd St.
Married

ROSTEN, HERMAN

Res. 941 Washington Ave.
Bus. Gifts, 640 Broadway
Married

Proposed by Irving Rosenbluth

WOLF, HERBERT

Res. 501 Lefferts Ave.
Bus. Janitors Supplies, 358 W. 26th
St.
Married

The following are reinstatements:

GLAUBMAN, HARRY

Res. 448 Sterling St.
Bus. Mirrors, 435 W. Broadway
Married

JASPAN, JOSEPH

Res. 777 St. Marks Ave.
Bus. Attorney, 66 Court St.
Married

Proposed by Joseph Richman

SCHWARTZ, JOSEPH J.

Res. 426 Eastern Pkwy.
Bus. Oil, 233 Varick Ave.
Married

*Proposed by Abe Mann and
Gerald Jacobs*

SHURE, MRS. EVA

Res. 480 Lefferts Ave.
Proposed by Frank Schaeffer

Brooklyn Jewish Center Review

A POET BEHOLDS THE JEW

[Continued from page 11]

with neither fire nor sup nor bit,
watching thro' each dragging day
my flesh melt from bones away;
sooner die in Dachau's camp;
sooner feel the jackboots stamp
the earth upon my living face
than but for a second's space
of those who ride to trample you.

Such is my heart towards you, Jew.
And she promises not to cease clamoring
"till men awake to brotherhood and the
Jew comes to his own."

The final statement of this poem, like
a clarion sounding the alarm, calls for
action, for "while you read they die, they
died . . ."

* * *

Thus speaks a fair Christian English
poet. Her talent commands respect, her
sincere thought and feeling are impres-
sive and leave the reader in a brooding
mood. But we are afraid that her appeal
for brotherhood, though repeated daily
in the prayers of every house of worship,
will be lost in the hatreds gripping the
Western civilization.

For over two thousand years there has

been a Jewish community in Europe, but
for fifteen centuries, since Constantine
proclaimed Christianity the exclusive re-
ligion of state,

She dwelleth among the nations,
She findeth no rest.

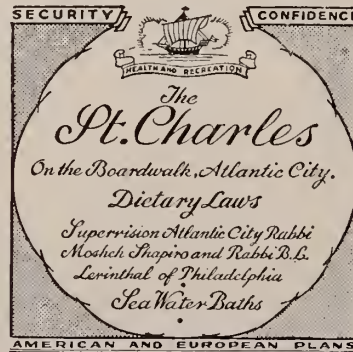
The problem of Jews living among
Christian majorities in peace and dignity
is not a Jewish, but a Christian problem,
for the world is dominated by the Gen-
tiles. Our rights have sometimes been
recognized in theory, but never in fact.
Jew-baiting is the scourge of the West-
ern civilization, and like a two-edged
sword it cuts both ways. Hitler has
murdered two million Jews, but with
them he killed millions of Christians. He
plundered and ruined the Jews, but Eu-
rope, too, is devastated.

Anti-Semitism has sterilized Europe's
sense of morality. The relief from Jew-
baiting will be the rebirth of Europe.
Ada Jackson is one of those Europeans
who brings us hope in a decade of de-
spair. We are certainly happy to have
her among our friends, and to engrave
her name among those British writers,
scholars, clergymen, political leaders who
have become part of Israel's brighter lore.

100 New Membership
Applications listed
this month!

Let's try to beat
this record in
November

Make your Friend
a Member



Send the "Review" to a boy in
service and keep him informed
about Jewish events and prob-
lems

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"Just Between Ourselves"

[Continued from page 4]

that He has sustained me and permitted me to reach this milestone of service. And I offer before Him my fervent supplication that His blessings may accompany me and my dear ones, as well as all in our institution, for many years to come, so that our service for our faith and people may grow from strength to strength.

Israel H. Ben-Zion

Jewish Priority in Poland

[Continued from page 6]

other. There is the story of one "Abraham Prochovnik" (Abraham the Powder-maker) who had been offered the crown of Poland and who declined it "on the fourth day" in favor of a man named Piast, the founder of the Piast dynasty

which ruled Poland for many years. And there is also the widely disseminated tale of Saul Wahl, a clever student who was elected to the throne of Poland through the friendship of the powerful Prince Radziwill whose friend and adviser he was. The Poles always elected their Kings, whose rule extended only to their own lifetime.

What is of even greater importance to us is the recorded fact that even those Jews who arrived in Poland in the tenth century from Portugal, and from "the land of the Franks," were not the very first Jews to settle in the land. They found a sprinkling of Karaite Jews (who evidently had emigrated from the Middle East and the Crimea); of Jews hailing from Kiev, capital of Russia at the time; and of the remnants of the Chazars, that Turco-Tartar nation of Jews whose homeland was in the borderlands of the Caspian Sea and whose Kingdom was overthrown by the Russian Prince Swiatoslav in 964. The sudden and complete disappearance from history

of the Chazars after the overthrow of their Kingdom by the Russians has puzzled the historians. They had been a numerous as well as a powerful nation. It is believed that Poland became their home, and that they were absorbed by the other branches of Polish Jewry.

* * *

The German savages will soon be driven out of Poland. The task of rebuilding all that the Hun has destroyed, and the reconstituting of all the phases of civilized life will somehow be accomplished. But the Jewish problem will probably still plague post-war Poland.

Young Folks League

THE next meeting of the Young Folks League of the Center will be held on Tuesday evening, October 31st at 8:30 o'clock. The program will include a Quizz Contest, for which prizes will be awarded. Refreshments will be served and a social hour will follow.

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